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Having assumed light, he goes again to his place, the golden person, the lonely bird.
—BRIHADARANYAKA UPANISHAD.

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LOYALTY: H. P. BLAVATSKY

H. P. BLAVATSKY died May 8, 1891, and in August of the present year will be the hundredth anniversary of her birth. Writing in *Lucifer,* her old magazine, following her death, many of those who had been in association with her and her work put on record their impressions and views of her, of her relation to the Masters of Wisdom, to the Theosophical Movement, to the Theosophical Society and its Esoteric Section, to all Theosophists, and to the future of the Mission she had undertaken. Similar action was taken by the meeting of the Council of the Esoteric Section and at the Convention of the Theosophical Society in Europe held at London, to which came many Theosophists of prominence from the Continent, from America, and from India.

These various official and private utterances by the leading members of the T. S. and the E. S. are of the greatest value to all sincere and thoughtful Theosophists of to-day—a value, however, largely unknown and unutilized now, as it was soon forgotten by the Theosophists who knew H. P. B. personally, who survived her, and to whom the Karma of the past and the trust of their fellows committed the then future destinies of the Movement, the Society, and the School. The visible foliations of the present are always rooted in the past, as the future grows out of the present passing moments. Those necessarily err who give their attention exclusively to either of the three equations of Time, or who regard its indissoluble elements as isolated and unrelated. It is the common

human failing to be concerned only with the present equation of action—and so, forgetfulness of the past, with befogged vision of the future. The Theosophical Movement is a living Entity. Its unbroken continuity is not affected by the ever-changing flow of the human beings who enter it, who visibly seem to compose it, and who as continually leave it through death, diversion or desertion. It flows through Humanity from springs beyond the range and reach of the fluctuations of human life, but its values to men depend on their recognition of it, their use of it, their loyalty to its origin, its presence, its objective. If any of these are lost sight of it is as if the Movement does not exist or is alien to mankind. Hence have sprung the reign of religions, followed by the reign of science, followed by those moral and mental catastrophes which mark the violent death of whole civilizations—for no civilization of which we have any record has ever died a natural death. But the Theosophical Movement goes on, as the Soul of Man goes marching on, through many births and lives and deaths until its Mission is accomplished.

Would Theosophists remain identified with the Movement, they need to study its history and themselves apply the lessons of the past to the problems of the present. Upon the solution of those problems depends whether the Messenger and the Mission of the twentieth century is to have a more fortunate birth than was possible in 1875 or its predecessor cycles. And it is possible to apply these studies without implied reproach for those misguiding and misguided, or hero-worship for those who pursued a consistent because a loyal course during the years since the death of H. P. Blavatsky. There was no Theosophist of note who did not record over his signature his appreciation of the Message and the Messenger, his pledge of fidelity to the great Objects of the Theosophical Movement. In fact, the death of H. P. B. produced an inner as well as an outer concord among Theosophists that was never approached during her physical presence among them. More her nature and her mission are viewed impersonally, more this can be understood.

Within a year after her death, two related phenomena were exhibited: there were clear indices that she was being rapidly forgotten as the Teacher and remembered only as a person now no longer living; there were equally clear signs that one and another surviving Student was forgetting his own pledge of loyalty in rivalry for place and precedence in the Society and the School. Their sub-

sequent theosophical careers compared with the record left by H. P. Blavatsky and with the pledges made at the time of her death will show any present-day student at first-hand and indisputably why and how religious sectarianism and personal followings, with their inevitable sequence of perverted and corrupted teachings and practices, have imperceptibly overwhelmed leaders and followers alike in the many theosophical, mystical, and occult bodies of to-day —all tracing back to one or another of the Theosophists who survived H. P. B. Active and passive disloyalty, mistaken and misguided loyalty, have played the same havoc in the Theosophical Movement of our times as they did in the generations immediately following the death of Buddha and of Jesus.

Premeditated disloyalty is a rarity among men, yet every one knows that human nature cannot be trusted, in one's self any more than in another. Those Theosophists who wandered from the discipline enjoined both by the precepts of Theosophy and the Rules of the Esoteric Section did so without themselves realizing whither their steps were taking them—in other words, they lost their moral balance unconsciously to themselves. Why was this, and how did it come about?

They made their pledges of fidelity with mental reservations, it must be, and gave way in the weakest link of their principles when the strain came, because they had not weighed beforehand all that is involved in true Occultism. The Right-hand Path admits of no compromise; so with the Left-hand road: the human being fluctuates between altruism and selfishness, between self-abnegation and self-preservation.

It is both interesting and instructive to note that among all the Theosophists who wrote at that time, Mr. Judge was the only one who called attention to the essential *loyalty* required in true Occultism, and that he gave H. P. B. as the great Example of that loyalty, first by the very title of his article, taken from H. P. B.'s letters to himself: "Yours till death and after—H. P. B."; and secondly by his own remarks in the body of his article. After showing the various conflicting opinions and judgments formed by friends as well as foes, he goes on:

> "Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H.P.B., *there stands a fact we all might imitate—devotion absolute to her*

Master. 'It was he,' she writes, 'who told me to devote myself to this, and I will never disobey and never turn back'."

Judge's own theosophical life, in the years he survived H. P. B., shows for itself that he followed in the Path she traveled, while the records made by others likewise show that "devotion absolute", which is the meaning of Loyalty, was interpreted by each according to the varying exigencies of his human nature. Their Pledges meant one thing to them one day, and another thing the next. They did not make good their own Word. This is human nature, but it is not Occultism.

On various occasions there was called forth from H. P. B. herself her own pledge and understanding of Loyalty. It is very much worth while for thoughtful Theosophists to acquaint themselves thoroughly with her "re-actions" to those same contingencies that must over and over again confront all who endeavor to find and to follow the Path she showed in teaching and in practice.

In discussing *Chelaship* in connection with the many failures of those who aspired to its portals she says:

> "Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes."[1]

Every genuine Theosophist, let alone the pledged members of the Esoteric School, of his own free-will and choice took H. P. B. as their *Teacher,* and chose her purpose as their own. By "unswerving fidelity" she had succeeded where others had failed; Judge succeeded where others failed; Robert Crosbie succeeded where others failed. Theosophists of to-day and of the future will in their turn succeed or fail on the same "indispensable condition," for the Law is no respecter of persons.

In replying to Dr. Hübbe-Schleiden's various complaints and strictures, H. P. B. said:

> ". . . the undersigned (H.P.B.) accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls 'MASTERS'.*" . . .
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> "I speak with 'absolute certainty' only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer (H.P.B.) believe any more than her correspondent (Dr. Hübbe-Schleiden) and his friends in any 'authority' let alone 'divine revelation.' Luckier in this than they are, I need not

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[1] "The Theosophical Mahatmas"—reprinted with a historical note in THEOSOPHY for January, 1926.

rely in this as they do on my *intuition,* as there is no *infallible* intuition."[2]

No one can retain a divided mind in Occultism. If he has it, he must overcome it or fail. The events of the past and the events of the present show everywhere divided minds among Theosophists. Wherever there are "two opinions" in the mind, there is doubt, confusion, fault-finding, followed by desertion or treason. Shall it be Loyalty to H. P. B., her example, her Theosophy, her Masters—or the "doubtful mind"?

Loyalty to H. P. B., the *Teacher,* requires simply unswerving fidelity in the study, the application, of her Theosophy to one's own mind, or human nature, and to that of all others. No one who does this *can* fail; every one who does this *will* succeed, for simple Loyalty is as possible to the humblest soldier as to the greatest general.

Absolute Truth

Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego,* or the indwelling Self. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest Spiritual Consciousness. And how can the darkness (of illusion) comprehend the Light that shineth in it?—*H.P.B.*

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[2]"What Shall We Do For Our Fellow-Men"—reprinted with a prefatory note in Theosophy for September, 1928.

ANCIENT LANDMARKS

INDIA—"THE ALMA-MATER"[1]

I

THE ETERNAL RELIGION

FORTY years ago, expounding Theosophical tenets, W. Q. Judge called them "Echoes from the Orient." His words convey a deeper truth than is generally understood: Modern Theosophy verily *is* but the echo of the Occult Voice of the Orient.

Time was when the ancient continent of Asia, from Fo-Kien to Baku, lived by the same religious truths which united tribes and races and nations into a harmonious whole. The universal Wisdom-Religion was the root of that mighty Tree on which in later times grew the branches of the Zoroastrian, the Chaldean, the Egyptian religions; this takes us back ages before Moses, Jesus, and Muhammad tried to teach the eternal truths. Before the Vedas existed, that Wisdom-Religion, the Bodhi-Dharma, the Source of Brahmanical lore, was.

Not without good reasons the Hindus call theirs the Eternal Religion, Sanatana Dharma. Properly speaking, that title by right can belong only to the Mother Source of all religions, *viz.*, Theosophia or the Wisdom-Religion; but of all exoteric faiths the Brahmanical is the one which approximates most nearly to the original; the first-born of the Aryan family of religions, it bears a very close resemblance to the Mother.

First, of all Asiatic cultures only that of old India survives[2] as a living reality. Says Mr. Judge, "Of all the old races the Aryan Indian alone yet remains as the preserver of the old doctrine. It will one day rise again to its old heights of glory" (*Ocean of Theosophy,* p. 85). This is a striking fact, and its meaning becomes clearer when the student of H. P. B.'s *Secret Doctrine* notes that India became and still is the home of the parent-stock of the Aryan Root-Race which started on its eventful journey a million years

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[1] *Isis Unveiled,* II, p. 30.

[2] Readers must bear in mind that archaic India was a far flung country; modern India has shrunk to its present proportions—wide and large as they are—from the geographical marvel that it was! Says H. P. B. in *Isis Unveiled,* I, p. 598:—"There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tatary, were also considered by the ancient writers as India."

ago. Four sub-races of the Fifth Root-Race, the Aryan, have run their course, and at present the fifth sub-race is in the ascendant. During these million years the root-stock has been the Foster Mother of the sub-races, nourishing with her hoary culture the daughter-races in many Western lands. It began with Egypt: "Egypt and India", says H. P. B. (*Isis Unveiled,* I, p. 515), "were the oldest in the group of nations; and . . . the Eastern Ethiopians —the mighty builders—had come from India as a matured people." The following is from the same book (II, p. 435):

> . . . we are prepared to maintain that Egypt owes her civilization, commonwealth and arts—especially the art of building, to pre-Vedic India, and that it was a colony of the dark-skinned Aryans, or those whom Homer and Herodotus term the eastern Æthiopians, *i.e.,* the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls pre-Menite, but nevertheless epochal history.
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> We must remember in this connection, that the peoples of Southwestern and Western Asia, including the Medes, were all Aryans. It is yet far from being proved who were the original and primitive masters of India. That this period is now beyond the reach of documentary history, does not preclude the probability of our theory that it was the mighty race of builders, whether we call them Eastern Æthiopians, or dark-skinned Aryans (the word meaning simply "noble warrior," a "brave"). They ruled supreme at one time over the whole of ancient India, enumerated later by Manu as the possession of those whom our scientists term the Sanskrit-speaking people.

Similarly "Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus" (*Isis Unveiled,* I, p. 576). And again, "The Babylonians . . . got their wisdom and learning from India" (*Secret Doctrine,* II, p. 566). And so the deduction (*Isis Unveiled,* I, p. 584):

> Can there be any absurdity in the suggestion that the India of 6,000 years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?

And again (*Isis Unveiled,* II, p. 361):

> . . . all the knowledge possessed by these different schools, whether Magian, Egyptian, or Jewish, was derived from India, or rather from both sides of the Himalayas.

The process continues: in some few hundred years more the sixth sub-race will become the pioneer; it will flower in America from the seeds which have been, and are being, sown. Another 25,000

years and the seventh sub-race will come into being, when alone the Aryan Fifth Root-Race will have completed the great drama of its evolution (*Secret Doctrine,* II, p. 445). It is obvious that the cyclic rise of India is contemporaneous with the rise of each of its daughter sub-races. Every time India rises to the crest of the wave in grand creative activity, she radiates the energy of wisdom, which fructifies a new civilization; then follows the period of preservation, during which India guards her hoard of knowledge, waiting and watching for another hour of cyclic rising, while within her borders the struggle of existence goes on. Thus there are dynamic and static periods in Indian history, and of the latter Mr. Judge says this (*Ocean,* p. 9):

> Turning to India, so long forgotten and ignored by the lusty and egotistical, the fighting and the trading West, we find her full of the lore relating to these wonderful men of whom Noah, Abraham, Moses, and Solomon are only examples. There the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization.

Thus India will live fulfilling her mission till the whole of the Aryan Race has discharged its Dharma to the God of Time. In the fascinating story of India's hoary past, which, says H. P. B., is part of the Great Record, her cyclic rise to eminence, her influence at the birth of new sub-races, etc., are all described. Allegorical reflections of that Record are to be found in what is called Sanatana Dharma, the Eternal Religion—which title is not altogether correctly understood by Hindus themselves. This is one *real* reason why that title belongs to the religious lore of *old* India: in the Occult History of Aryavarta is to be found the history of the entire Aryan Root-Race with its seven sub-races.

Secondly, it is a well-known fact that even in extant Hinduism every soul finds its own especial nourishment. From fetishism through polytheism and pantheism to the highest and the noblest concept of Deity and Man—in Hinduism the whole gamut of human thought and belief is to be found. For every class of worshiper and thinker Hinduism makes a provision; herein lies also its great power of assimilation and absorption of schools of philosophy and communities of people. And another aspect of this phase consists in the power old India wields in impressing the mind of distant countries, and moulding the heart of foreign cultures. To the real India there are no aliens, for whatever others believe

and think is to be found in some phase of Hindu religious philosophy. Of her spiritual commonwealth it can truly be said that it encompasses the whole world. There is not a philosophy, a science or a magical art of Chaldea, Persia, or Greece whose original counterpart cannot be traced to some Sanskrit source. Says H. P. B. in *Isis Unveiled,* I, p. 620:

> Name to us any modern discovery, and we venture to say, that Indian history need not long be searched before the prototype will be found of record.

Sanatana Dharma, the Eternal Religion, has narrowed down to a creed, because during the last many centuries this reality of its touching the wide spaces of earth and encompassing many cycles of time has not been rightly perceived. As genuine Theosophy gains ground in the world, this old and forgotten view of Sanatana Dharma will be more and more recognized. When in America the time arrives for the sixth sub-race to function as a race apart, her sustenance will come from India as in ages gone by it came thence to Egypt and Ethiopia and Babylonia and Greece and Rome. H. P. B. calls India "that old initiatrix" and bearing in mind the kinship between old Egypt and modern America, to which Mr. Judge makes more than one pointed reference, the student is called upon to ponder over this statement from *Isis Unveiled,* I, p. 589:

> . . . we affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned, received her laws, her social institutions, her arts and her sciences, from pre-Vedic India; and that therefore, it is in that old initiatrix of the priests—adepts of all the other countries—we must seek for the key to the great mysteries of humanity.

With all this in view Mr. Judge wrote in *The Path* for February, 1891:

> If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

> We must prepare. There are men in India to-day who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularise true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. . . Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

How very close the mind of Judge was to the great mind of H. P. B. in all matters is once again to be seen by comparing the above with that which follows:

> . . . it is to India, the country less explored, and less known than any other, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization (*Isis,* I, p. 585).

No wonder then why H. P. B. called India *"The Alma-Mater,* not only of the civilization, arts, and sciences, but also of all great religions of antiquity" (*Isis,* II, p. 30.)

Bearing this in mind let us see what we can learn from Aryavarta of old.

"UNIVERSAL" HISTORY

The landmarks of the archaic history of the past are few and scarce, and those that man of science come across are mistaken for finger-posts of our little era. Even so-called "universal" (?) history embraces but a tiny field in the almost boundless space of the unexplored regions of our latest, fifth Root-Race. Hence, every fresh sign-post, every new glyph of the hoary Past that is discovered, is added to the old stock of information, to be interpreted on the same lines of pre-existing conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to. How can Truth ever come to light if this method is never changed!—*S.D.*, I, 406.

SELF—AND NOT-SELF

THE SELF, source of the Light and Life of the universe, ever *is,* time without end. Hidden in the *Open* places; revealed in the *Secret* place—it remains the Supreme Mystery, "Although near it is afar off," says the *Bhagavad-Gita,* exposition of true Theosophy made in the India of ancient days. And, paradox of paradoxes, forbidden to all save under prescribed conditions, Knowledge of this SELF is the divine heritage of each. The familiar command, pregnant with promise, exists from of old: "Seek, and ye shall find."

The "small, old Path" is the search by the Soul for SELF-Knowledge—for not *my*self, nor *thy*self, nor *him*self, nor *her*self, nor *it*self, nor any the *Selves*—but for the One SELF of all, which is the Higher Self of each; the Essence of all that has ever been, all that now is, and all that shall ever be. The pilgrimage of the Soul is not of one, not selfishly, not alone, but of the whole of humanity; Knowledge gained by each for ALL.

Many of us re-awaken to the divine urge to go upward and onward, our hearts pulsating anew in joyful and rhythmic measure to the ancient Call: "Enter the Path! Enter the PATH! ENTER the PATH!" This Path leads the Soul to the true Light and Life, out of the Valley of Ignorance or Darkness, and Death—which are but the Shadows of Light and Life.

"Many are called but few are chosen"—why? The Secret Wisdom brooks no rival. No false learning, acquired in devious and crooked pathways, can be reserved. No side-issues can be courted along the new-old Path. In the process of learning, we find out for ourselves how much we have to *un*learn. Are we ready to comply with the requisite conditions? Will we push forward the demolition of our preconceived notions? Have we the Karmic stamina to rid ourselves of every vestige of false learning so that we may, in future, discriminate between what *is* true and what is false? "It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them." But our comprehension of the fundamental truths is coloured; each one understands them from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. Away

with the cherished false light! "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." And the Wisdom couched in the remaining words, has been verified and re-verified in the written and unwritten History of the Theosophical Movement by the *life and works* of its would-be "leaders," whether self-styled as such or not. "No man also having drunk old wine straightway desireth new: for he saith, The old is better."

There is no mystery about the Path. A Master of Wisdom has written: "Lead the life necessary for the acquisition of such knowledge . . . and Wisdom will come to you naturally." It is a *natural* evolution of the Soul, and Altruism-in-fact, not merely in name, self-*generated* and self-*sustained,* is the magic lamp that sheds its radiant light on the Path ahead—for ourselves, and for others. By what strange logic, pray, could we imagine that an other can do our traveling for us? Make our decisions for us? "Lead the life" for us? If thinking-for-another were possible, would not the blesséd Masters of Wisdom raise us—the whole of humanity—to their divine status momently? But They, out of their all-knowing Compassion, do not interfere with the free-will of man. Indeed, They have left pointed warnings: to beware of surrendering our will to another—any other—however seemingly noble or wise; to beware of the methods of the powers of Darkness that always take advantage of our highest qualities.

So it is always "Danger ahead!" The Path does not wind round and round, or lead first in this direction and then in another direction. It is ever the same unchanging "small, old Path"—exceedingly straight and narrow. It permits of *no luggage.* The luggage-laden bars his own way. And when unable to push on further, he exults pridefully, "Behold! I have reached the end of the Path."—then, perforce, consciously or unconsciously, he misleads others.

The Path does not change. The eternal Pilgrim does not change. The luggage changes, and needs must change—nay, must be totally discarded and the memory of it killed out. The most cherished possession is perishable. The least perceivable is the most endangering. For all luggage is personal, therefore selfish. At the root of all the struggles and failures along the Path is selfishness—the love of *Self,* helped by human vanity, "the begetter of the seven mortal sins."

A Wise One said that before man can be liberated from the clutches of selfishness or Darkness through Light, he must know himself. Following the Delphic injunction, he has to become acquainted with, and gain the mastery over every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*. Altruism must become the Law of his life, not merely a lip-utterance and form-observation. Above all, he has to crush *personal vanity* beyond resurrection. So, it was that H. P. Blavatsky spoke of Ahura Mazda and Ahriman or Angra Mainyu, the respective representatives of Light and Darkness, of the spiritual and the material elements in man, as in the Universe and everything contained in it:

> "How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu.*

H.P.B. ON "DOCTORS OF THEOSOPHY"

A person, vain enough to want to be called a "Doctor of Theosophy," would be a sorry kind of a "Theosophist."—*The Theosophist,* July, 1884.

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*THEOSOPHY, Vol. V, p. 563.

THEOSOPHY AND DUALISM

THE spirit of Esoteric Philosophy centers around the concept that everything from universes to atoms proceeds from and returns to One Common Source. The Source, the Process, and the Appearances are not only ONE in Eternity; but they are One and Impartite *at all times*. There are two viewpoints from which the Oneness of this philosophy can be approached and understood, but they must be synthesized for a *complete comprehension*. Their representatives among speculative philosophers are to be found in Leibnitz and Spinoza, and the *Secret Doctrine* draws our attention to this on pages 628-629 of Vol. I:

> . . . It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and Spirit of esoteric philosophy would be made to appear. From the shock of the two —as opposed to the Cartesian system—emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes. His idea of the contrast of two substances—Extension and Thought—radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them. Thus Leibnitz made of the two Cartesian substances two attributes of one universal unity, in which he saw God. Spinoza recognised but one universal indivisible substance and absolute ALL, like Parabrahmam. Leibnitz, on the contrary perceived the existence of a plurality of substances. There was but ONE for Spinoza; for Leibnitz an infinitude of Beings, *from*, and *in*, the One. Hence, though both admitted but *one real Entity*, while Spinoza made it impersonal and indivisible, Leibnitz divided his *personal* Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective*, Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions.
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> Now, if these two teachings were blended together and each corrected by the other,—and foremost of all the One Reality weeded of its personality—there would remain as sum total a true spirit of esoteric philosophy in them; the impersonal, attributeless, absolute divine essence which is *no* "Being" but the root of all being.

Occultism not only reconciles all apparently divergent Systems of Thought, but it also accounts for the different view-points of great thinkers. We exist as individual entities and hence see Truth with a veil thrown over It. That veil is the form in which we are embodied. As entities, or embodied beings, our consciousness is circumscribed and we behold only appearances and forms more or less like ourselves. No matter how fine the ensouled vehicle might be, it still acts as a veil to the *objective vision*. Hence, objectively,

the universe always presents an appearance of multiplicity. The countless beings that go to make up this objective universe are, however, all subject to identical Laws. This gives the Kosmos its order and uniformity. Such is Leibnitz' conception—hence the reference to him as an *objective* Pantheist.

It is stated in the *Secret Doctrine* (Proem p. 8) that "Space is neither a 'limitless void' nor a 'conditioned fulness,' but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL." In this quotation is contained the genesis of the two viewpoints to which attention is called. On the plane of absolute abstraction, which the finite mind can conceive of only as "void," as "darkness," as "nothing," is the causeless, immutable Reality. It is incapable of either objective or subjective representation, as It is ever anterior to and the cause of any and all conceivable *states* of consciousness. Spinoza's philosophy approached this conception in its own way. He posited an all pervasive, boundless and eternal Reality, hence he is referred to as a *subjective* Pantheist. But SPACE is *both* a "limitless void" and a "conditioned fulness." One viewpoint is that of Unity based on the collectivity of all possible beings and entities in existence; the other viewpoint is that of Unity which is absolute, changeless, exhaustless, which neither exists nor goes out of existence, but simply Is. Yet these two unities are ONE.

One of the meanings of the two white disks mentioned on the very opening page of the Proem of the *Secret Doctrine* may refer to this dual viewpoint. "On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point." Regarding the meaning of the disks as indicated, then the central point in the disk on the second page (of the Archaic Manuscript referred to) would represent the Plenum, that is, the collectivity of all possible points in manifestation. "LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER." (Stanza IV). This is explained in the commentary (Vol. I, pages 87-88) as follows:

> . . . That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger

> increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or "No-Number," to distinguish it from BEING or "the One Number."

Law is the Universal Bond, which keeps the Universe of Multiplicity from assuming the aspect of Chaos. Law links together the entire Kosmos, visible and invisible, alike. Law is the Principle of Unity in the manifested universe; and, in Eternity, Law is One with the "Unknowable" Itself.

Descartes represents the dualistic conception of Nature; while Spinoza and Leibnitz together represent a *dual way of regarding* Nature. The point of view of Spinoza is similar to the teaching contained in the First of Theosophy's Three Fundamental Propositions. The point of view of Leibnitz is similar to the Third of the Three Fundamental Propositions of the *Secret Doctrine*. That which connects them is Theosophy's Second Fundamental or LAW. Law is the connecting link between Life as One Homogeneous Spiritual Unity and Life as One Vast Heterogeneity. It is only through the uniformity and immutableness of Law as seen in all the processes and operations of Nature that we can form a faint conception of the Absoluteness at the basis of all life. Law as LAW, like the Absolute, cannot be said to either differentiate or manifest. It simply Is, that which changes, appears and disappears are the numberless beings through whom the operation of Law can be seen. All of these repeated and periodic operations, appearances and disappearances have One Aim — the ever Greater Realization of Unity.

The secret of Life, the secret of Law and the secret of Evolution lie in the unbroken series of their manifestations; from which the Higher Reason deduces that there is THAT which unifies, strings together, and is the Cause of all that was, is or ever will be. Unless the reign of Law were absolute, the series of manifestations would not be "unbroken" and Life would be devoid of any Principle of Unity — a conclusion which Intuition rejects. Leibnitz called the Principle of Unity — God, and made it *personal;* in Theosophy, LAW is Impersonal and absolutely dependable. There were many great philosophers, scientists, and even seers and mystics whose thinking and speculations fell short of the *Whole Truth* because of their subtle theological bias. How could the

Universal Principle be *personal* and yet appear as law? The personal God of Theology transcends and sets aside Law, if it pleases him to do so. Such evidence, of God's law-less power, the theologians call miracle. Theosophy teaches that even the free will of the highest beings is limited in the sense that it can operate only within the bounds set by universal and impersonal Law. Says H. P.B. in Isis, I, 184: "While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note." The question of the freedom of the will is a perennial problem of philosophers and thinkers. These thinkers may be divided into two classes, those who affirm man's unconditional freedom and those who deny it altogether. Theosophy views the problem of free will in a different light. True freedom, in occultism, is the union of the individual with the Universal Will. There is no such thing as individual freedom which is capable of *transcending* the Universal Will. Any other way of regarding the question of the freedom of the will is due to a dualistic outlook on Life. The purpose of Nature and the aim of the individual are considered antagonistic. One school of thinkers holds that man is superior to and can subject Nature to his will; the other school that Nature is superior to Man, who must ultimately succumb to Nature's crushing power. The truth is that Man and Nature are One. A realization of this Oneness is Freedom. Anything short of such realization means subjection to an opposing power—that portion of Nature with which we have failed to realize our unity.

Neither Spinoza, Leibnitz nor any other purely speculative philosophers ever rose much beyond the metaphysical aspect of the Universe. While such thinking is far higher than the sordid and grossly materialistic thinking of the scientists of the purely *physical* Kosmos; still, even metaphysics is barren without the *Spiritual* Key to the Kosmos. It is true that the problems of good and evil, of free will or fatalism, of mortality and immortality have occupied the thought and attention of others besides occultists; but the methods of all such have never been squarely related to and unified with their metaphysical deductions. They are not able to harmonize the various aspects of Life with one another and to organize the whole around That which is the Source of them all.

The ethical results are fatalism, pessimism, resignation to revealed religion with its personal God, materialism, cynicism, and belief in the final absorption of Man's Soul and Spirit into the nirvana of oblivion, if not of extinction.

Consider the Problem of Good and Evil: the theological and general conception is that good and evil are independent forces in life; God and Satan have no relationship with one another. In occultism *Demon est Deus inversus:*

> Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if heterogeneity in its dualistic aspect, is its offspring—its bifurcous shadow or reflection—then even that divine Homogeneity must contain in itself the essence of both good and evil. If "God" is Absolute, Infinite, and the Universal Root of all and everything in Nature and its universe, whence comes Evil or D'Evil if not from the same "Golden Womb" of the absolute? Thus we are forced either to accept the emanation of good and evil, of Agathodæmon and Kakodæmon as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes! *(S.D.* I, p. 411-412).
>
> Indeed, evil is but an antagonizing, blind force in nature; it is *reaction, opposition,* and *contrast,*—evil for some, good for others. There is no *malum in se:* only the shadow of light, without which light could have no existence, even in our perceptions. If evil disappeared, good would disappear along with it from Earth . . . Everywhere the speculations of the Kabalists treat of Evil as a FORCE, which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *life* possible (in the *Mayavic* sense) without *Death,* nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations after that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other." *(S.D.* 1, p. 413-414).

It is these two contrasted *aspects* of the One Reality which enables Man to exercise free will. He now *chooses* good because of his knowledge of its opposite. He will make this choice only when he *realizes* that the shadow exists only that the light might be apprehended. Should he regard them as independent and equal powers (they must be equal, if independent) then he is bound to lose himself in the Shadow. It requires effort and *sacrifice* to live in the Homogeneous in the midst of the Babel of Heterogeneity.

The countless personal and opposing desires of the myriads of Beings composing the manifesting aspect of SPACE — the Plenum — must be counterbalanced and harmonized by the Eternally Good on the plane of absolute abstraction. Evil is separateness; Good is Unity. To be at one with the WHOLE both as The Incognisable Abstraction and as a cognisable concretion is to realize the Highest Good. Any ideal short of this has in it the element of evil and separateness. A chain is no stronger than its weakest link. If man separates himself from *anything* in the Universe that is the link which sooner or later must break the chain of his Immortal Existence. How can he claim immortality if he refused to acknowledge even the most insignificant being on the ladder of evolution? To be immortal is to live in All as All lives in each.

Destruction, as the third aspect of the operation of Deity in Nature, the other two being formation and preservation, is a necessary and beneficent process. It is followed by reformation on a higher level. It becomes *death* truly, and evil only, when Man is the unconscious victim instead of the Conscious Master of Nature's ceaseless, evolutionary movement onward and upward. Man becomes such conscious Master by living always in the Essence of Life whence originates Nature's eternal procession. Life's incessant changes do not affect Him who lives and moves and has his being in That which never changes.

In answer to a question, H. P. B. states on page 39 of *The Transactions of the Blavatsky Lodge:* ". . . there is a great difference between nature and science, reality and philosophical symbolism. For the same reason we divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire." The student of Theosophy is admonished to read occult books not only between the lines but also within the words, in order to extract their true meaning. A word is a symbol. No dictionary definition can unveil its mystery. That can only be unveiled *within ourselves.* The Whole Truth can no more be *expressed* than the Reality Itself can be an object of perception. What is intellectuality but being caught up *in words?* From another point of view, this is idolatry — the worship of symbols, *as such.* It is for this reason that Silence and Meditation have always been recognised as means for the opening up of the Spiritual perceptions. If Nature is divided by occult

science and philosophy it is only for purposes of comprehension, and not because these divisions have any separate validity. It is this confusion between analysis into contrasted aspects for purposes of understanding, with the positing of their existence as *realities* which allows dualism to gain a foothold in the mind.

Because Theosophy is often spoken of as divided into the exoteric and the esoteric teachings, it must not be understood that *Nature* is so divided. Such a division simply defines Man's understanding, the exoteric marking the limit of his knowledge at any time. Even for the most evolved Beings there would still exist Knowledge which was esoteric, because *unknown,* since evolution is endless. By the same tokens, there are no exoteric and esoteric activities, as such. It is the *motive* which determines the quality of any action. The every-day, humble duties of life are not to be shunned and regarded as beneath one who is engaged in developing his higher self. Such are pietists of bewildered soul. These are dualisms that afflict the inner man and unless the disciple watches himself closely, he is apt imperceptibly to wander from the Path. The *Bhagavad-Gita, The Voice of the Silence* and in fact, all books of true devotion point out the error of withdrawing from the world in order to lead a spiritual life. True devotion is thinking and living in and from the Highest anywhere and at any time. The setting and background of the *Gita* is a battlefield from the beginning to the end. The truth is that Man can gain his liberation only on the lowest or most material plane — the Earth. Not only does Man win his liberation here; but he can only win it, by working incessantly for the like liberation of the entire planet. This is the task which the Soul set for itself ages ago and every incarnation as every *manvantara* is a further step towards the fulfilment of this stupendous work. Whenever dualism enters either our thinking or our living the completion of the task keeps ever receding from us, for the essence of dualism is the erection of a barrier between the individual Self and the Universal SELF.

"I" AND "I"

A CHANGE in the center of consciousness takes place when one begins to think in terms of the universal rather than the personal. Before that time the little word "I" always refers to the *person* who uses it in speaking of himself alone. The change comes when one is brought to the realization of that "I" in the universal sense, then, "I" in the personal sense takes on new and smaller proportions, smaller than had previously been thought possible. Only that which does not change is permanent and real; therefore any individual who is aware of his identity only while related to things and conditions, to states of mind or states of body, cannot entertain any idea of immortality except in the undefined hope of continuity; and this exists in men because of their actual experience in immortality which they, as conditioned units of consciousness, are not aware of.

The fact that a man cannot think of himself as non-existent is readily made apparent. We cannot contemplate any object in the universe without relating ourselves to it. We could not even erase all objects in space and try to imagine a void since that void would contain ourselves as thinkers. Yet what do we mean when we speak of ourselves and say, "we are," or "I am"?

The ancient religions never taught of immortality as a *personal,* conditioned continuity, nor do the laws of nature permit such condition. The limited and illogical ideas presently entertained by a large part of mankind in regard to immortality have gained their hold as the ancient faiths have been abandoned and the ancient ethics forgotten. In exchange for the old idea of immortality as a conscious continuity of freedom from personal limitations, we have gained only the fear of death and the denial, in practice, of a soul we profess to believe in. Witness the ancient conception of immortality: existence, before birth and after death and in the body as one with the unchangeable Absolute in which all changing things exist. Compare with the theological idea: an individual *begins his endless existence* by birth into a human body which he leaves in a short space of time, yet continues to exist *through eternity* as what he was for a few short years in a physical body. When such an one, speaking of immortality, employs the first person singular, his thoughts of immortality reflect his identity with his *personal limitations.* "*I* am John Brown. *I* am an Englishman. *I* have a wife and three children. *I* believe in the teach-

ings of the church and *I* expect to go to Heaven when *I* die. There *I* will meet *my* loved ones again; *we* will walk the golden streets together and see God face to face."

Although it is well to know all details of the Theosophical philosophy in order to promulgate it correctly, with the after-death states the Theosophist is less concerned than the religionist. Our aim is to know ourselves for what we are *always,* through life and death, through embodiment, disembodiment and reimbodiment and through the greater cycles which these typify. If we would do this we must begin the attempt at realizing conscious immortality *now,* without waiting for death to overtake the *forms* we occupy and bring on the after-death states to prove or disprove our belief in immortality. For while the realization of immortality may be greater when personal limitations are least in evidence, "realization comes from the constant dwelling upon of the thing to be realized," and we are never at any time more immortal than we are at the present moment. For some, immortality may be only a hope for the future; for those who realize their fundamental identity *as souls* with the Universal Over-Soul it is a fact of past, present and future—as one.

When the first person singular is employed by those who have this realization, the word "I" no longer refers to the transitory personality but expresses the deity in each one who knows himself to be one with Deity. "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth and old age so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Those who have become aware of the true Self indicate their knowledge by their use of the personal pronoun. By means of the formulas for meditation which they have given for our guidance in the search for the Self, they help us to gain the same knowledge. "I am not separate from anything. I am that which is. That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All

this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself." (Wm. Q. Judge).

Personal experiences generally come as results of personal desires, whether or not that which comes is that which is desired. If the desire is in line with what is due to the ONE SELF, we can learn from whatever action is taken. If the desire is contrary, we shall be obliged to learn from the reaction which comes to us. We are of the same essential nature as the Great Ones. Speaking our own language we may say, "I want, I am, I will do this." The Great Ones may also speak in that same language and say, "I want, I am, I will do this." But what a difference in the meaning of "I" as said by Them, and "I" as said by us! *Their* "wants" are only the desire to supply the lacks or needs of others; ours concern ourselves alone as persons. According as a being is personal or universal will the word "I" be weighted with opposing values. But the greater degree of consciousness attained by universal beings is a possibility for all beings, however presently "personal." The first step for most of us toward that attainment is the lessened use of the personal pronoun, first person, singular or plural: we could —most of us—delete it from our vocabulary with profit. Then, the forces now flowing through a small personal channel would begin to take a new and more universal direction toward a diviner destiny.

THE TOUCHSTONE

To us whose eyes are blinded to the heights above, by the mists of our own desires, the only rays of light which can illumine the darkness of our journey on the great quest, are the words (whether or not in the form of recognized revelation) left by the masters who have preceded us on the road, and the counsel of our comrades who are bound for the same goal. But words are capable of many interpretations, and the opinions of our comrades are coloured by their own personality—the ultimate touch-stone of truth must therefore be looked for in the disciple's own breast.—*Pilgrim.*

(From "The Great Quest" Theos. Vol. 3, p. 363.)

STUDIES IN REINCARNATION

III

BIOLOGY

FAMILIARITY indeed does breed contempt. Let any phenomenon, however inexplicable, be part of the pattern of daily experience, and all the resources of the sages will fail of forcing us from our smug regard thereof into a newness of view such as must be had to solve in reality any phenomenon in the universe. To this must be ascribed the fact that far-reaching discoveries in some lines of thought have been made by laymen in those particular lines, who approached their problems devoid of training and therefore of the blunting illusion of familiarity.

Let us consider, as one meeting the phenomena of this planet for the first time, the growth of an individual from an invisible point in space to a six-foot man. Here we have the surface of the earth, cumbered with certain appurtenances, which are manipulated and moved from place to place by "organized" beings possessed of intelligence. Certain parts of this combination have what we call "life," one of the properties of which, possessed by a solid form, is to permit that form to sprout from within itself similar forms. The rest of creation lies dumbly, inertly, flaccidly, at the mercy of heat and cold, wind and wave. It reproduces not; it generates forms neither from itself nor within itself, *save for the phenomenon of crystallization.* The stone disintegrates under natural forces, forms powder, settles, hardens by heat and pressure into stone again, is upheaved into the atmosphere, once again macerated into powder, and begins the inert cycle over again, time without end. Upon it live plants, which show something utterly different. They have the power, absent from the stone, of maintaining a coherent form while ever changing the substance thereof. They have the power, absent from the stone, of creating specks of substance from themselves which, after an infinitely complex cycle of metamorphoses, acquire the likeness of the mother plant.

Feeding upon plants live animals, like plants except in an infinitely greater development of mobility, and the possession of that which can be defined only in terms of itself—*feeling.* Feeding upon plants and animals alike—even to some degree upon mineral direct—is man, who to appearance differs from plant and animal only in an immense efflorescence of all the qualities which distinguish plant from mineral, animal from plant.

But ask the test-tube to differentiate for us between carbon in a bit of diamond, the carbon basis of vegetable cellular formation, the carbon of an animal bone, and finally, carbon in the human brain, and it is helpless. All four, mineral, vegetable, animal and human, are one to the test-tube; they are one to each and every resource of science. And so on for every single elementary constituent which science can name or touch. What, then, differentiates the human brain from the lump of coal? A different geometrical connection with its brother elements in the space of the skull? So they say. Then will two grindstones in juxtaposition form a nearer approach to an intellectual organism than a single one? We know better. Will three? Four? A thousand? A crore? The materialist will deny it, thus bluntly put. But he affirms it in saying that the complexity of inert matter, brought to a certain degree, produces intelligence. If we add to the grindstones a number of lumps of coal, of pieces of slate, granite, whatnot, is the mélange any nearer self-consciousness than a single fragment of any one of them? The materialist will laugh at such an idea; yet it is implicit in his philosophy. Connect the congeries together by electric currents, magnetic lines of force, to any degree of complexity, any measure of intensity we will. Have we life? *Not unless electricity is alive.* And *this* proposition the materialist would indeed repudiate with horror; but he would be wrong.

Now, going to the depths of known matter, we nevertheless can, *by manipulation of electrical force,* trace the first faint signs of vegetable, animal, human nerve reactions in mineral matter itself, as Sir Chunder Bose has proven. In metals the signs of nerve reaction are so faint as to be barely detectable; and the "nerve" itself is the whole mass of metal under test. In the vegeable, the main stem corresponds to a nerve trunk, and the limbs and leaves its ramifications, its end-organs.

In the human being, the brain is exactly like the root-system of a plant. The fibrils and cells of its outer layer, the cortex or thinking mechanism, correspond to the roots of a plant, except that their spread is delimited by the skull; instead of sucking nutriment from surrounding earth, they subsist upon matter first worked over by the stomach and then conveyed to them by appropriate means. The spinal cord and its conduits correspond exactly to the tree-trunk, and the ramifying nerves to its branches; except that they do not wave in air, but are enclosed in, supported and stiffened by the bones and muscular fibre, only their tips being exposed to the outer

world. Their food is drawn from the blood, not the air. This human tree is thus enclosed in a casing for two reasons; first, the infinite delicacy of its structure, which unlike the plant cannot bear atmospheric exposure. Second, greater mobility. What is gained by this increment of delicacy, which adds correspondingly to vulnerability? Perhaps we may best arrive at it by another correspondence—the fact of a *psychic* nourishment and excretion as a function of the human nerve-plant. Where the leaves of a tree, its nerve-tips, gather food from the air, its tactile functions being as yet only in the faintest germ except in such cases as the mimosa and the "sensitive-plant," the human nerve-tips gather sensation. Where the roots of the plant gather food from the soil, of a more complex nature than that garnered by the leaves, the human brain-roots collect, integrate, and rationalize that more complex psychic food consisting of the thoughts, feelings, aroused by sensation.

Doth the reader now perceive the "sacred tree of life—the Ashvatta Tree that grows with its roots above and its branches below?"

Is there in the mineral a form corresponding to that in plant, animal, and man? There is. It is the well-known "crystallization-plant." When certain chemicals are precipitated out of a saturated solution, their tendency is to rally upon the first crystal precipitated in the bottom of the vessel, successive crystals being added thereto along ramifying lines, by "chemical attraction," until sometimes a mock plant of astonishing beauty and complexity is formed. Whether this is purely a depositing by chemical affinities, chance-guided by infinitesimal currents in the liquid; or whether it is under some of the same mysterious formative forces which govern plant-formation, is still a moot point in science. *But there is no trace of a reproductive power.*

Thus we have, to begin with, a tendency toward tree-formation inherent in the lowest known forms of matter, but without reproductive quality. In the plant, the same tendency, immensely elaborated, more complex, *plus* reproduction, plus a faint germ of sensation . . . In the animal, the same formation, still more complex, cased from the destructive forces of the outer world, *plus* a *psychic* nutrimental environment of sensation full-blown, plus a faint germ of thought. In the human, formative quality plus reproduction plus sensation plus full capacity for thought; plus, in faint germ, *spiritual perception.* Thus each kingdom exhibits in germ the qualities of the next higher; but between each rung of the ladder of life is an incalculably great stimulation or magnifica-

tion of some one power. The identical factors are there, but *between* the kingdoms there are gulfs which suggest in each case the superposition or interposition of some invisible power, its special quality the stimulation of a definite latent power. This *must* be so, since as we have shown, mere increasing complexity of inert matter cannot produce or add to intelligence. Now when we admit *preëxisting* intelligence which requires complexity of mechanism for expression in the material world, all becomes comprehensible and unbreakably logical. But there never was a time when a mechanism created or directed itself; its birth always depends upon a preëxisting intelligence . . .

Let us trace the irruption of this intelligence into the manifest world. Crystallization-plant, plant, animal, man, all alike grow from a single infinitesimal point in space. Natural chemical affinity—which in itself needs explanation—can account for only a rude, unreproducing tree-form. Something behind and preëxisting seizes upon that natural tendency of matter, in the case of plant, animal, man, to bend it to its will and elaborate from the point in space—the focal crystal or cell. What are the physical evidences of the preëxistence of such a force?

In 1924, one Alexander Nodon reported the discovery of a type of "rays" which emanated only from living objects. Almost simultaneously, a Russian, Alexander Gurwitsch, found the same rays; and further, that they were the cause of mitosis, or cell-division, upon which, of course, all growth depends. They radiated, he said, *from an unknown center.* The "center" still remains unknown.

It is curious to trace the further development of this discovery, at first held in great contempt. Researches severally made by Wagner, Mellon, Rashevsky, Hauser and Vahle, the Siemens Electrical Company, Naville, Reiter, and Gabor, showed that these rays emanated from the tips of growing roots and stimulated growth in whatever organic material they touched. They were found to be of the general nature of *ultra-violet* light, but specifically unknown and apparently, from results so far, unknowable. Now it is self-evident that if mitosis or reproduction, depends on these rays, the rays and their "center of radiation," *must have preceded the beginning of reproduction.*

Now a number of collateral discoveries were made by others, which, however, do not seem to have been correlated by science as yet. In 1926, Dr. Coghill discovered that, contrary to previous

opinion, the nervous system of an embryo develops first, and directs the formation of its body-casing. Obviously, *something* first had to direct the formation of the nervous system. That this something not only developed the nervous system, but remains encased within it, is indicated by the discovery of Dr. Ladd-Franklin, to the effect that the optic nerve-fibres glow with a light of their own. "Light is life," says H. P. Blavatsky; "And both are electricity."

Further indication of the priority of the "something" is found in the discovery that an ameba, when treated with alcohol, displays the same discoördination that a human being does. Inasmuch as the presence of a nervous system to be affected by alcohol has been regarded as prerequisite to this effect, and none has been found in the ameba, this forms a great scientific puzzle. The nervous system is there, we reply; though probably in astral, or quasi-physical form. But the ameba is merely a germ-cell which never grows up, so far as structure is concerned. Dr. Stockard—like Dr. Seba Eldridge—then came forward with the statement that there are unknown "organizers"—which he regards as like hormones, or chemical "messengers," present in the embryo, harmonizing its development and bringing about an orderly growth. *This organizatory power is so capable of controlling form that when a cell is misplaced it is made to conform in shape and function to the organ where it finds itself, although its essential nature remains unchanged.* Referring back to the statements of Dr. A. Weber,[1] we are told that in its development the embryo is "sketched out" by advance lines or curves, which are filled in with more solid matter; then a further "sketching out" takes place, and another filling in; this is the process of "embryotectony," which proceeds in fact from the first cell-splitting until the full maturity of the individual, as shown by the alternating growth-periods of the growing child.

It seems not to have occurred to any of these investigators that the "rays," the "organizers," the "embryotectonic process," are all witnesses to the presence of the "astral body," or *Linga Sharira,* imbued with and energized by its Prana or solar-electrical vitality; present at conception, and fully formed before the child is born. It is this, existent in faintest germ in the mineral, full-functioned in the plant, imbued with feelings in the animal, and acted upon and through by the reincarnating Ego in man, which seizes upon the primal cell as a basis of action, and from then collects, organizes, and directs the matter, physical and metaphysical, with

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[1] THEOSOPHY, June, 1921.

which the incoming Ego has prior connection and must deal in the coming life. It is a *being,* of limited and specialized intelligence; in mineral, vegetable, animal, an "elemental"; *in man, it is the "Lunar Pitri,"* or rather, its body, its intelligence being fused with that of the incoming Ego, which latter is dormant through the above stages. In the *Ocean of Theosophy* it is thus spoken of:

> The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like . . . in the old schools of the past the true doctrine was known, and it has been once again brought out in the West through the efforts of H. P. Blavatsky and those who have found inspiration in her works.

But it is no *theory.*

Universal and Particular

. . . On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature before he is born, or rather reborn a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the astral merges into physical evolution. Of this Science breathes not one word. Man has evolved with and from the monkey, it says.—*S.D. II, p.* 257.

YOUTH-COMPANIONS' FORUM

JESUS *came to the Jews, Krishna to the Hindus; to whom did H.P.B. come?*

(a) The answer to this question may be found in H.P.B.'s purpose and procedure. The first great aim of the messenger of the Masters was to establish a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color. Hence her purpose was the universal good of all mankind, although she started her work in America, then going to England and India. This starting-point was taken because America possessed national and religious freedom which permitted the presentation of the Wisdom Religion. Here, too, on the American continent she knew that a new race was in the process of formation. Here is a great melting pot, and from the amalgamation of various races, a new race will emerge superior physically, psychically and mentally to this present race. So, it was important to stem the currents of materialistic science on the one hand, and psychism on the other, which were rapidly developing in America and which would prove harmful—nay, deadly—to the evolution of the coming race.

(b) Mr. Judge said in the second volume of *Letters that Have Helped Me:*

> The Theosophical movement was begun as a work of the Brotherhood of which H.P.B. is a member, and in which the great Initiate, who was by her called Master, is one of the Chiefs.
>
> It was started among Western people by Western people, the two chief agents being H.P.B., a Russian, and H. S. Olcott, an American. The place where it was started was also Western—the City of New York. . . .
>
> The fact is significant that the Theosophical movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear. This was not to give precedence to any one race or country over another, or to reduce any race or country, but was and is according to the law of cycles, which is a part of evolution. In the eye of that great Law no country is first or last, new or old, high or low, but each at the right time is appropriate for whatever the work is that must be performed. Each country is bound up with all the others and must assist them.
>
> This movement has, among others, an object which should be borne in mind. It is the union of the West with the East,

> the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.
>
> For many centuries this union has been worked towards and workers have been sent out through the West to lay the foundations. But not until 1875 could a wide public effort be made, and then the Theosophical Society came into existence because the times were ripe and the workers ready. (p. 19-21).

The influence of any teaching spreads farther than among the people to whom a particular teacher comes, as we see in the wide spread of Christ's teachings, and those of Buddha and Krishna. So, H.P.B.'s teachings have been translated into many languages, and even in English circulate the world around. Moreover, associations of students of those teachings girdle the globe from West to East, and from East to West again, making a stronger and more effective bond between races and peoples than we, perhaps, can realize.

Was H.P.B. a medium?

(a) The definition given in Funk & Wagnall's dictionary for the word "medium" is "intervening instrumentality." In that sense of the word, we might say that H.P.B. was a medium between the world of adepts and the world of human beings, but according to the ten points given in her *Isis Unveiled,* II, Chap. XII, a medium is said to be the passive instrument of foreign or outside forces—the exact opposite of an adept, who actively controls himself, and all inferior potencies. H.P.B. always warned against the dangers of mediumship. Both her mission and her work proved that she was not a medium in the vulgar sense of the word.

(b) H.P.B. was *not* a medium. Mediumship requires passivity, and is the direct antithesis of adeptship, which requires a positive nature. H.P.B. had the power to, and did perform phenomena, but not to satisfy vulgar curiosity, and never for money. She was in control—not in trance-state—and knew what was going on, which can not be said of the medium.

W. Q. Judge, who knew her best, wrote this:

> Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know

> that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a sceptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.
>
> ("H.P.B. A Lion-Hearted Colleague Passes." *Theosophy*, Vol. I, page 267.)

Is there any chance that a Messenger will not come in 1975?

(a) So far as it is recorded, history shows that toward the end of each century there has appeared an agent, or agents, of the Masters who have taught the same teaching to all races and ages. Tradition, or what the West classes more as tradition than authentic history, carries the succession of great Beings into still more remote times. I can think of no reason why the line should be suddenly broken. But there is always the danger that the Theosophical Movement may cease its public work in the world, as has happened many times when the followers of a Teacher fail to carry on the message in its pure form. The effectiveness of the next cyclic appearance of a Teacher will depend upon the devotion and sincerity of those who carry over the work from the time of Madame Blavatsky and Mr. Judge until the next cycle. It is true that only a few *could* keep Theosophy in the world, but how much more H.P.B. could have accomplished if there had been an organized body of students prepared for the Message!

(b) That is entirely for us to decide. H.P.B. in the Fourth Message to the American Theosophists bade them *be* Theosophists, and *work* for Theosophy—the practical realization of which alone can save the Western world from selfishness and mere luxurious materialism. She said, "In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility." To whom was she speaking, if not to us? The coming of a new messenger depends upon the appropriate conditions, and unless we do our work of disseminating the fundamental ideas, and the nomenclature, the ground will not be ready.

SCIENCE AND THE SECRET DOCTRINE

XXVIII

Part II

BEFORE proceeding to the phenomena of the Great Dissolution, let us dip a little deeper into the constitution of this entity once held to be the ultimate particle of matter. According to modern science, it is a little solar system, containing a very heavy center, corresponding to the sun. This is surrounded by the "planets"—electrons of much lighter weight. According to one theory, the electrons vibrate in stationary positions; according to another, they circle the center with incredible rapidity. Each theory was created to explain its own set of phenomena, and both of them together fail to cover all the ground.

Prof. Jakob Kunz gives a resumé of the development of the modern theories containing descriptions of the hypothetical atom, which should be studied.[10] It not only demonstrates the folly of looking for pictures of reality in scientific theory, by showing how contradictory bases can be made to yield the same results; but also introduces a new hypothesis of which but few scientists have yet taken cognition, and which may well be fated to displace the old—the "wave-mechanics" of Schrödinger.[11]

This theory is an astonishing approach to *Secret Doctrine* physics. Under it, the action of the electron is trans-phenomenal; each electron is spread through the whole space of the atom, and is not in a fixed orbit. The radiative motion which was formerly ascribed to the travel of the electrons, and especially to their changes from one orbit to another, are with this theory thought to be caused by a pulsation throughout the atomic sphere.

Thus the atom vanishes as a concrete physical and mechanical form, and resolves into a complex of vibrations entering time and space from regions unknown; vibrations of a substance equally unknown. The theory is non-committal as to whether the atom rotates; but upon analogy, since no other sphere suspended in space fails to rotate, it is logical to suppose that it does, agreeably with the *Secret Doctrine* teaching of vortical motion. For the picture of a sphere supplied with pulsations from out of space, which emerge into the physical world, is precisely that of a vortex connecting the material plane with—something else. The atom then

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[10] *Scientific Monthly*, Nov., 1927.

[11] Also see Dr. Paul R. Heyl, *Scientific Monthly*, Jan., 1928.

becomes a compound of entitative vibrations, lying together "like thoughts in one brain," deriving their life from the unknown. This appears to be as perfect a conception as can be comprehended by those who limit themselves to a study of "the physical basis of life."

> Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. (*S.D.* I, 4. Proem).
>
> The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small center or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. . . . It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. (*S.D.* I, 62).

According to Schrödinger, the quality which gives the atom objectivity is electric density; this density depends upon the aforementioned vibration, and so, in the words of *The Secret Doctrine:*

> . . . he (Fohat) is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. . . . Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. . . . In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid . . . or—Electricity. (*S.D.* I, 109-112). (Comm. St. V.)

Dr. C. J. Davisson, of the Bell Telephone Laboratory, found by experiment that a beam of "electrons" acts like X-rays; he infers that "some sort of wave motion is associated with the motion of a beam of electrons."[12]

Had Dr. Davisson been familiar with the Schrödinger theory, he would not have been perplexed.

Now, what scientific evidence have we, of the physical phenomena following upon that "contraction of the Divine essence," and the "undoing of the previous work of creation"? It is evident that all the qualities of matter—mass, adhesion, cohesion—must depend upon the characteristics of those internal vibrations; there

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[12]*Science News-Letter,* Dec. 31, 1927.

is nothing else to which to attribute them. If those vibrations quiet down—then matter loses its cohesion, and the Universe must begin to slow down and disintegrate in all its parts, while matter gradually resolves itself into its own unknowable essence. Does science recognize this at last? The answer is decidedly in the affirmative; the corollary of the creation of matter was too obvious for Dr. Millikan to overlook, and he announces his suspicion that all matter is capable of radioactive disintegration, "though evidence in most cases is lacking."[13] Nevertheless some years ago, Prof. Gustave Le Bon, in his remarkable volumes *L'Evolution des Forces* and *L'Evolution de la Matière*, demonstrated the actuality of that universal breaking down—which is nothing more nor less than *Nitya Pralaya*.[14]

Dr. R. D. Kleeman deduces from chemistry experiments that dark bodies in interstellar space, finally reach absolute zero and explode.

Dr. Max Wolff, previously quoted, and an article in *Science*, August 26, 1927, are in exact agreement. Dr. Wolff considers that stars thus exploding may retain a nucleus and in time evolve again. This, of course, is as near the Theosophical teaching as anything expressible in terms of physics can well be.

> His mistake is that he believes a long time must be devoted to the ruin of the solar system: we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate in the solar pralaya.[15]

At Pralaya, the Doctrine teaches, the solar center becomes sevenfold intensified, and all compounded things perish, by returning to the primordial condition.

What of our present state? A very curious tabulation has been made by M. E. J. Cheury de Bray, of the Astronomical Society of France. A summary of the results of measurements of the speed of light since 1849, indicates that it is decreasing at the rate of four kilometers per year. At this rate, in about 75,000 years our part of the Universe would become lightless, and, since the existence of light is synonymous with all existence, completely disintegrated. M. de Bray considers that if this is substantiated by further observation, "accepted ideas in theoretical physics . . . are due for a revolutionary upsetting."[16]

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[13] *Science*, Jan. 20, 1928.
[14] See *Theosophical Glossary*.
[15] A Master's Letter, July 10, 1882.
[16] *Science*, Sept. 30, 1927.

But this has no immediate concern; the cycles have many ages of rises and falls to run before the Great Dissolution. What concerns us now is that Science has in its purview at last the whole of the physical Manvantara, from the dawn of matter to Maha Pralaya; and it has arrived at this point over the road pointed out:

> The spectra of the resolvable and irresolvable nebulae are shown to be entirely different, the spectra of the latter showing their physical state to be that of glowing gas or vapour. The bright lines of one nebula reveal the existence of hydrogen in it, and of other material substances known and unknown. The same in the atmospheres of the Sun and stars. This leads to the direct inference that a star is formed by the condensation of a nebula; hence that even the metals themselves on earth are formed owing to the condensation of hydrogen or some other primitive matter, some ancestral cousin to "helium," perhaps, or some yet unknown stuff? *This does not clash with the occult teachings.* And this is the problem that chemistry is trying to solve; and it must succeed sooner or later in the task, accepting *nolens volens,* when it does, the esoteric teaching. But when this does happen, it will kill the nebular theory as it now stands. (*S.D.* I, 595-6.)

Let us then close with a description of Pralaya which, once myth and superstition, has become scientific:

> . . . air blends itself with ether (Akâsa); the *Bhutadi* (the origin, or rather the *cause,* of the primary element) devours the ether and is (itself) destroyed by Mahat (the Great, the Universal mind), which along with all these is seized upon by Prakriti and disappears. The Prakriti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally absorbed by and lost in the indiscrete. PUMS (*Spirit*) also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme spirit which is all things. That Spirit (*Sarvesa*) which is other than (embodied) Spirit, and in which there are no attributes of name, species (*nâman* and *jati,* or *rupa,* hence body rather than species), or the like—remains as the sole existence (SATTÂ) . . . Prakriti and Purusha both resolving finally into SUPREME SPIRIT. . . ." (*S.D.* I, 373, *Vishnu Purâna.*)

And then the Universe rests in dreamless slumber until the far-distant dawn of a new day.

ON THE LOOKOUT

Earthquake Cycles

The press has been echoing with reports of terrific earthquake shocks almost simultaneous in Australia, New Zealand, and South America, since the first of the year.

Since the scientific cosmos does not allow of an *organic* earth, scientists do not admit—though some of them may suspect—that there is as definite a systemic relation between seismological happenings on various parts of the planet as there is between different areas of a human body.

> As a Master says . . . :—"Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilisations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias and Atlantises come up again?"
>
> Not the *same* identical continents, of course. (*S.D.* II, 332-3).

Earthquakes and Economics

In view of the present economic conditions of the world, the following may be well to remember:

> It is this vibratory Force, which, when aimed at an army from an *Agni Ratha* fixed on a flying vessel, a balloon, according to instructions found in *Ashtar Vidya,* reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purâna,* in the *Râmâyana* and other works, in the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagara's 60,000 sons, and which is explained in the esoteric works, and referred to as the *Kapilaksha*—"Kapila's Eye." . . . The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature.* It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended

> to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.* Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy.* . . . *Secret Doctrine* 1888, I, 563-4.)

Not in our lifetime, perhaps, or even in that of the present races. Nevertheless, these changes are long-drawn-out; and the sea-bottoms have recently risen hundreds of feet in many places; and for all one can say it may be our lot to see portions of the new lands rise.

Thus, if there is anything in the implications of H. P. B.'s statements—and there is—it is not through the supposed advantages of the machine age, nor through the machinations of our supposed master minds, that liberation from want will come.

KNOWLEDGE VERSUS WISDOM

An interview with Mr. Edison, who is—if anyone may lay claim to that title—a "superman" of science, reads in part:

> As to the unemployment problem, Mr. Edison felt he was unable to prescribe a remedy. After studying the question, he wrote:
>
> "This question is several sizes too large for me."
>
> Another query, inquiring as to the proper course for an honest-hard-working man who could not obtain a job although his family was in privation, puzzled the inventor.
>
> "That's a sticker," he remarked. Then he wrote, "Turn him over to the Red Cross, which represents us all."

Now this means, if it means anything, that Mr. Edison, whose inventions have done as much as any one factor to obviate the necessity of human labor and therefore to create unemployment, has done no portentous thinking whatever, during his long career, upon the *dark* side of the effects of that career.

He epitomizes the spirit of science as it is today. The time will come when he only will be regarded as a true scientist who successfully foresees the evil as well as the good effects of discovery and invention, and who works as much to suppress untimely achievement as his present forerunner does to accomplish it willy-nilly. At that epoch the "scientist" of today will be relegated to his proper place as a mere technician, requiring the admonition of superior intellects in order to prevent his mixed efforts from blos-

soming into disaster. The new type of *real* scientist is being foreshadowed in the critical thinking of some of the more responsible men of today.

Childless Marriages

Supreme Court Justice Lewis, of Brooklyn, tried 64 divorce cases in one day, finding that among them was but one child for every two couples, and that the marriages averaged less than three years. Too many women, he thinks, are not becoming mothers, and apparently "have listened eagerly to the advocates of birth control." He says further:

> I have taken this matter up with my associates on the bench, and between us we have tried thousands of undefended marital cases.
>
> It is my conclusion that childless homes are responsible for the almost complete absence of real home life.
>
> In nine cases out of ten, the suing woman eagerly says she desires no alimony, which leads to the inescapable conclusion that she is so anxious to get rid of the man she promised to love, honor, and obey, that she waives all alimony, and is willing to step out into the workaday world and earn her own livelihood . . .
>
> I can not help but reach the conclusion that if our women had children there would be more happiness and fewer divorces . . .
>
> Absence of children promotes discord. Their presence makes for harmony . . . *(Literary Digest,* July 26, 1930).

How could it be otherwise, and why should it be even necessary to discuss a fact so well known to every one of common sense, observation, and judgment? Let us face facts. All the matrimonial and sexual troubles of the race originated when sex was degraded from its holy place as the pathway of souls into material life, to the status of self-indulgence. The long centuries of compromise between two views have at last in a descending cycle, brought us — to birth control!

It may take ages — undoubtedly it *will* take ages — for the mass of men to recover from this perversion. But the cure of a vice cannot be inaugurated by its deification.

Credos

For some months past the *Forum* has been featuring a series of articles under the title of "What I Believe." For the most part they have been sawdust, startling enough perhaps, some of them, to the orthodox church member, or to the uninformed, but mostly

rehashed tritenesses, platitudes and puerilities which have long ago been exploded, so far as the ranks of the well-read are concerned. These inconsequentialities apparently are expected to overawe the reader's mind by sheer force of "authority."

WELL WORTH NOTICING

Somewhat surprisingly, H. G. Wells contributes one of the few worth noticing. His thesis runs strangely along the very borderline of reality, just missing understanding by the breadth of a hair. But then everyone knows what a miss is as good as. He writes:

> This H. G. Wells is a person who was born in the year 1866 and who has since gone here and there and done this and that. His words are here, some thought that may be considered to be his is here, but are you sure that all of him is present? May I point out that, far from all of him being present in this discussion, very much of him is no longer in existence. It is dead. It is past and forgotten. He is already, for the most part, as dead as his grandfather. . .
>
> Now this idea that the H. G. Wells who writes this is not all of H. G. Wells is a very important idea in my credo. It is not only that I who am speaking am not in any real sense that baby of 1867, but it is also that I am not a certain ill and angry young man of twenty who lived in 1886. . . This train of thought which is talking to you now is something very much less than H. G. Wells, who is, from my point of view, already very largely dead. But also it is also something very much *more* than H. G. Wells. You and I are thinking about what is immortal in ourselves. . . That discussion came into *our* lives as we grew up. We may participate in it, change it a little, before we pass it on. It is like a light passing through a prism which may test it, refract it perhaps, polarize it perhaps, and send it on again *changed*. We are the prism. The thoughts existed before we were born and will go on after we are finished with altogether. . . But also over and above this H. G. Wells is something, a living growth and a continual refining of ideas, a thought process which is bringing our minds together. And this thought process has lived already thousands of years ago and may, so far as we know, passing from mind to mind and from age to age, continue its life forever. We are mortal persons responding to the advance of perhaps immortal ideas. We are not ourselves only; we are also part of human experience and thought.

WHAT IS INDIVIDUALITY?

So far so good, while we remain in the realm of abstraction. Wells then turns to biology for a definition of "individuality."

> I suppose the ordinary and obvious answer to this question

of what is an individual would be to say it is a living being detached from the rest of the world. It is born or hatched as a definite, distinctive self; it maintains itself for a certain time against the rest of the universe, and at last it dies and comes to at least a physical end. But is that an impregnable statement? If one pries into descriptive biology or into modern psychology, one finds first one curious fact and then another coming up to weaken and undermine this idea of the complete integrity of individuals. They are not so definitely marked off as we are disposed to think. . .

And if you will let the biologist run on, he will tell you that in the blood vessels and substance of our body are millions of little beings. . . We are made up of millions of such minute creatures, just as cities and nations are made of millions of such beings as ourselves. There are, you see, different ranks and kinds of individuality. . .

Now when we turn from the modern biologist to the modern psychologist, we get still more remarkable revelations about this individuality of ours, which seems at first so simple. He tells us of minds split and divided against themselves. . . In the same brain and in the same body it is possible for first one and then another personality to take control. Perhaps you have read a story of R. L. Stevenson's which was suggested by these cases—the story of *Dr. Jekyll and Mr. Hyde*. . .

Quite a number of us go some little way toward such a change. Which of us, indeed, has not a better self and a worse self? . . .

And when it comes to introspection, then I feel, very, very clearly, that I am something very distinct from this individual H. G. Wells who eats and sleeps and runs about the world. I feel that I am linked to him as a boat may be moored to a floating buoy. More than that, I have to use his voice, see with his eyes, experience the pain of any physical misfortune that comes to him. He is my window on the world and my mouthpiece. I have to think in his brain, and his store of memories is my only reference library. I doubt if I can think or feel or act as an individual without him. But I do not feel that I am he. . . But sometimes I wish I could get away from him—heavens, how I wish it at times! . . .

Immortality

And having thus set a foot upon the firm bedrock of truth, Wells is forthwith washed away again by the waves of the Karma engendered during a long life soaked in materialistic pseudo-science.

But he is all I have to keep me in touch with the world. When he goes, I go. I am silenced forever. They used to call the part that is talking to you now the soul, and the rejected part the body; but that is not quite my point of view. . . My feeling is just that sense of being *thought*—a part of a great process

> of thought—which finds itself entangled in its egg membranes, in an overdeveloped, overintense, over-limited egotism. . . I do not believe in the least that either the body of H. G. Wells or his personality is immortal, but I do believe that the growing process of thought, knowledge, and will of which we are parts, of which I am a part, and of which you are a part, may go on growing in range and power forever. I think that Man is immortal, but not men.

Yet Wells knows perfectly that from birth to the present day that enchainment of successive personalities merging into one another with all their alternating doubts, feelings and perceptions, has borne a distinctive stamp, a binding relation of cause and effect which has held his life together from beginning to end as a center of pulsating continuity in the great current of universal life. How could that continuity emerge from darkness at the beginning unless in its own nature self-existent and ever-existent? How may it be thought capable of vanishing and dissipating formless in the ocean of life at the conclusion of the material circumstances, when, as Wells himself so clearly shows, it has demonstrated its ability to survive circumstance?

APPLICATION

To do Mr. Wells justice, his credo represents to him not merely a theory but a way of life, which is somewhat expressed in the following:

> Man, I take it—man in us—is more important than the things in the individual life, and this I believe not as a mere sentimentality, but as a rigorously true statement of biological and mental fact. Our individuality is, so to speak, an inborn obsession from which we shall escape as we become more intelligent. And we are under a necessity to escape from it as we become more intelligent, because increasing intelligence brings us more and more clearly face to face with the ultimate frustration of every individual desire in age, enfeeblement, and death. Personality, individuality, is a biological device which has served its end in evolution and will decline. A consciousness of something greater than ourselves—the immortal soul of the race,—is taking control of the direction of our lives . . . I should insist first that the subordination of self to a higher order of being does not mean the suppression of all or any of one's distinctive gifts. We have to use ourselves to the utmost. We have to learn and make to the full measure of our possibilities. It is a sin to bury the talent, the individual gift which we possess for the good of the master being, Man.
>
> Nor must you imagine that the subordination of self to the immortal being of the race means a subordination of one's

narrow self to the equally narrow selves of other people. . . . This world and its future is not for feeble folk any more than it is for selfish folk. It is not for the multitude, but for the best. . .

If I am something of a social leveler, it is not because I want to give silly people a good time, but because I want to make opportunity universal. . . If I want economic change, it is because the present system protects and fosters a vast swarm of wasteful spenders. . . If I am opposed to nationalism and war, it is not merely because these things represent an immense waste of energy, but because they sustain a cant of blind discipline and loyalty and a paraphernalia of flags, uniforms, and parades that shelter a host of particularly mischievous, unintelligent bullies and wasters; because they place our lives at the mercy of trained blockheads. Militarism and warfare are childish things, if they are not more horrible than anything childish can be. . .

Hope in Science?

And it is natural that I should exalt science. In the scientific world I find just that disinterested devotion to great ends that I hope will spread at last through the entire range of human activity. I find just that cooperation of men of every race and color to increase Man's knowledge. . .

Is it indeed altruism that moves the scientist's labors? In the case of one here and there perhaps. The famous Prof. Michelson, upon resigning his Chicago University chair at seventy-seven years, said:

The greatest game of all is the game of science. Not from any far flung high sounding notions of altruistic self-sacrifice for the good of humanity, but Because it is so Much Fun.

Dr. C. C. Lauritsen, of the California Institute of Technology, adds:

I am quite sure that in the final analysis the vast majority of scientists will admit that they went in for the line of work they are doing for the "fun there is in it." . . . Professional work in science is a mild, a harmless form of hedonism. . .

Other folk seek theaters, race tracks, football contests, boxing matches, bridge, and this, that and the other.

We form a theory, delve into the facts, change our theory to fit the results of experiments, and perhaps finally hit on something heretofore unknown.

We may not throw handsprings of joy, perhaps we do not give three rousing cheers for ourselves, but when we hear the right click! Then we know the joy of existence, we know the full fun there is in doing what we set out to do.

If we benefit the world, if we add to the well being of humanity—it pleases us, but frankly, that is not the prime reason we do the work.

We labor because we enjoy it to the extent that we do not want to do anything else.

THE PEACE OF DESPAIR

Mr. Wells concludes:

> It is good to be a part of life. Just as a sundial counts only the sunny hours, so does life know only that it is living. Many experiences there are in life, but one there is that we shall never have. We shall never know that we are dead. My creed, I can assure you, is not an unhappy creed. I have found it a good working creed. I wish you—you other fragments of Man—could tell me what you think of it.

Mr. Wells is a partaker in that strange peace of mind which gives the resignation of materialism, and which is described by Sir Arthur Keith in an earlier article of the series:

> The natural span of man's existence contains enough to make this life a prize worth living. I have within me—as have all living beings—a greed of life, an urgent craving for immortality. That longing, which lies at the very root of the Christian religion, I look upon as a sin of the flesh—one to be conquered and suppress.
>
> It is a vice akin to avarice. With its suppression comes a peace which only those who have felt it can realize. A way of life is possible for man under the new dispensation of knowledge—but what of the ultimate meaning of life? How has life been called into existence? Why has it culminated in a human form? For what final purpose have we been called into existence?
>
> Surely, man is part of a great whole!

INTELLIGENT DESIGN

Sir Arthur Keith in so many words postulates an intelligent design behind all the workings of nature, and then denies the immortality of the individual human intelligence, because, *mirabile dictu, intelligence depends upon the brain!* Nothing is more striking than the manner in which the cases of these two men — and they have many brothers in the faith — demonstrate the inadequacy of the pigeon-hole idea of the interrelation of the human principles. Because we have here perceptions emanating from Atma-Buddhi-Manas, the immortal Triad, superimposed *directly* upon the lower functioning of Kama-Manas, with the whole higher range of that power, which in its workings is capable of reaching *almost* to the divine, buried and unexplored beneath the rubbish of materialism. That peace which goes with the abnegation of the desire for personal salvation, and which is the very mainstay of Southern Buddhism — that peace and the sacrifice necessary to attain it, are steps which every aspirant must take long before the threshold of Adeptship. Yet how pitifully these men, finding it —

perhaps *remembering* it—have mistaken its bearing. Peace their creed is to them. Moral death and spiritual oblivion it is to the man of appetite, to the great mass of mankind of to-day.

An Astonishing Decision

A publishing firm of New York was summoned to court on the charge of selling an obscene book. Magistrate Gotlieb, in dismissing the case, ruled as follows:

> The standard of life today as to plays and books, and the very habits of the people, have so changed that what was regarded as obscene and immoral yesterday is today reckoned as being in proper taste.

Now the propriety of attempting to control morals by legislation is questionable—though certainly vile books should be kept from immature minds by whatever means are necessary and applicable without effecting more ill than they remedy; but the basis of the magistrate's decision is quite another thing. No doubt he felt, with a glow of self-esteem, that he was being very "broad-minded" and "progressive." But in effect he held that there is no natural or divine criterion of conduct; no eternal standards in the Universe; and that anything whatever that the mob sees as good is quite all right. When Rome sank under the weight of indescribable iniquities, it was precisely because "what was regarded as obscene and immoral yesterday is today reckoned as being in proper taste." When our ancestors to a man believed in witches and burned them, it must have been quite all right, for they all thought that way; when lunacy was cured by smothering the patient under a mattress, it must have been all right—for everyone thought it was; when the world was considered flat, it must have been flat; certainly stones and even fires were liberally applied to those who thought otherwise.

In giving his verdict, the magistrate quoted the opinions of H. L. Mencken, Theodore Dreiser, and Sinclair Lewis as upholding him. Well, if these gentlemen are to be typical of the members of our future literary censorship, the regime of the future will be —shall we say "liberal?"

True Scientific Morality

Dr. George A. Dorsey is found upholding the eternal truths as to conduct. He recognizes that unnatural conditions are set up by an industrial system which makes marriage difficult and at best

postpones it long beyond the proper time. But he does not advance "companionate marriage" and the like; he does not consider that unnatural handicaps are best to be met by a relapse into animalism. Instead he advocates self-control, self-discipline, proper home training. Moreover he sets himself squarely against the "new psychology" by stating that such self-government is actually possible; the best proof of that, he says, is that it has been done. He concludes:

> With equal reason does society demand that mateship be monogamous.
>
> Of all man-made institutions, monogamous marriage is the highest, noblest. No other institution offers so many possibilities for individual happiness, such great hope for human welfare and the continued existence of the race.
>
> Of all emotions, love alone is human; through love alone Man achieves immortality.

WRECKED CIVILIZATIONS

We live in a civilization relatively organized as compared with any order which has existed since the loss of Atlantis. For that reason the fortunes of individual cities, and their power, do not bulk so large in the trends of the world as they did in Greece and Rome; or during medieval times. A diseased tissue in the body politic may be redeemed by the health of the remainder of the system. If it were not for this, we of the United States could point to at least three cities—our two greatest and a smaller one—which would within the experience of persons living be classified with the forgotten grandeurs and lost glories of old. Before passing to our major cancer spots, let us gaze at the case of Youngstown, Ohio, and upon the despair of Mayor Joseph L. Heffernan.

Dismissing the city's "vice squad," he remarked that "it is no use trying to make people obey laws they don't want to obey," and that "the local situation is as hopeless as the moral outlook of the entire nation." His further remarks are worth setting forth in some detail:

> The only hope for improvement is that the American people will awaken to the alarming moral degeneracy that has come over them, and develop new standards of ethics and common honesty.
>
> At present we are all tarred with the same stick. Our community is no better and no worse than another.
>
> Al Capone is the personification of the day, and Caponeism the beautiful flower of our national philosophy. . . .
>
> All we can do now is to try again. We can discharge the vice squad as we have done before. We can reorganize the

> Police Department as we have done before, and we can get a new chief as we have done before, but it is all hopeless.
>
> Law enforcement will never be a reality until the American people cease their sloppy hypocrisy, and get down to common honesty and common decency. . . . (*Literary Digest,* Jan. 3, 1931).

Mayor Heffernan cuts deeply in the last remark. We are overloaded with laws which we have no intention whatever of obeying; and those most contemptuous of them in practice are the last who would accept the public responsibility of repealing them. We refuse to sacrifice respectability for sin, but must have both.

Degeneration

In commenting on Mayor Heffernan's surrender, as it is termed, the *Houston Post-Dispatch* admits:

> "a serious deterioration in the moral fiber of a considerable portion of the American people since the war. It is reflected in the wide-spread disregard of law, in the popular indifference to the existence or exposure of graft and corruption in public office, in the baser standards of conduct accepted by many of the younger generation, in the lessened interest in religion, in the tolerance of a stage reeking with filth and blasphemy, and a screen too often sunk in degradation." A defeatist attitude on the part of those whose duty it is to enforce the law does not help the situation any, however. A whining official is a detriment. Judges and prosecuting attorneys who whine about the difficulties of enforcing the Prohibition law, encourage liquor-law violations.
>
> This is a day when men of strong hearts, men who will dare to do their duty whether its performance seems to be popular or immediately fruitful, are needed.

Now this is very easy for a newspaper editor to say. He does not have to meet the universal reprobation and contempt which is visited upon any American city official who makes an honest attempt at law enforcement; the political and business punishment which is dealt out to him, and even the personal danger to himself and his family. Mayor Heffernan is right in contending that the official is helpless without the people. How could it be otherwise in a democracy—so-called? It is this very fact which may one day deal death to our present system of government.

The True Explanation

"All men are—as a scientific and dynamic fact—united, whether they admit it or not; and each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and

receives benefit from the others also even against its will. This
due to the existence of an imponderable, tenuous medium whi
interpenetrates the entire globe, and in which all the acts a
thoughts of every man are felt and impressed, to be afterwa
reflected again. Hence . . . the thoughts or the doctrines and b
liefs of men are of the higher importance, because those that pr
vail among people of a low character are just as much and as easi
reflected upon the earth as are the thoughts and beliefs of perso
occupying a higher plane of culture. . . .

ASTRAL IMAGES

If to this we add the wonderfully interesting doctrine of Re
carnation, remembering also that the images made in the Astr
Light persist for centuries, it is at once seen that upon the retur
ing again to earth-life we are affected for good or evil by the co
duct, the doctrine and the aspirations of preceding nations a
men. Returning here now, for instance, we are moved, witho
our knowledge, by the impressions made in the Astral Light at t
time when the Indians, the Spaniards and the harsh Puritans liv
upon the earth. The words of the immortal Shakspere:

> The evil that men do lives after them;
> The good is oft interred with their bones,

receive a striking exemplification under this doctrine. For, as t
evil thoughts and deeds are the more material and therefore mo
firmly impacted into the Astral Light, while the good, bei
spiritual, easily fade out, we are in effect at the mercy of the e
done."

"Under the great cyclic laws which govern us, periods arrive ev
in the worst of ages when good examples of living imprinted on t
astral light cause effects ever increasing in intensity until at last t
"gods . . . begin in distant spheres to feel the force of these go
actions and to return again to help mankind on the recurrence
a better age."—*W.Q.J.*